The Unitarian Calendar

Who is a slave like him who followeth a liege in haste, and knoweth not wither he goeth, along the dolesome path; as doth the miser, hurrying after wealth which plays the tyrant over all.

—Dante.

Vol. 6 MARCH — 1914 No. 7

OUR NATIONAL SOCIETIES

With headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass.

Local offices at 104 East 20th Street, New York City; 105 South Dearborn Street, Chicago, Ill., and 376 Sutter Street, San Francisco, Cal.

THE AMERICAN UNITARIAN ASSOCIATION

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the Secretary Rev. Lewis G. Wilson.

Address contributions to the Treasurer, Henry M. Williams.

UNITARIAN SUNDAY-SCHOOL SOCIETY

Founded in 1827.

Incorporated in 1885. The active work of the Society is carried on by the Department of Religious Education of the American Unitarian Association.

Address correspondence to the President, Rev. William I. Lawrance.

Address contributions to the Treasurer, Mr. Sanford Bates.

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Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

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Promotes the organization of the young people of the Unitarian churches for "Truth, Worship, and Service."

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Address contributions to the Treasurer, Mr. O. Arthur McMurdie

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Organized in 1909.

Promotes an increasing participation in the works of the local churches and in the affairs of the denomination at large.

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Address correspondence to the Secretary, Mr. E. S. Forbes, 25 Beacon Street.

The Unitarian Calendar

Vol. 6. MARCH, 1914. No. 7

Apropos of the theological attitude of Dr. Aked of San Francisco it is interesting to note the following words of Dr. Arthur Maxson Smith, the Unitarian minister of that city:

"The local religious world is considerably perturbed because a clergyman of the 'evangelical' type has declared his inability to believe that Jesus had a divine influence for a father. The ministerial confreres of this clergyman are quite certain that he cannot be evangelical unless he believes in the immaculate conception of Jesus. They are positive that there is a direct and necessary connection between the physiological processes of Jesus and the ethico-spiritual processes of the souls of all other men. And this connection is so sure and pertinent and necessary that God Himself could have nothing to do with the souls of men except on the basis of the biological freak production of the child Jesus. Evangelism, the proclamation of good news to men —the good news of God's love for men—must cease if it cannot be founded in and supported by things peculiar, strange, unnatural, supernatural. Of course 'evangelicals' do not really believe that God is so hard-hearted or queer or capricious that He could vouchsafe the blessing of His love to men only on the basis of their belief in something which denies the laws of God's nature and the operations of their God-given minds. Most 'evangelicals' have modern scientific moments when they can view with common sense and some measure of historical appreciation the ancient conceptions of an anthropomorphic deity and his occasional miraculous visitations to the sons of earth. The real difficulty is that if they

yield one miracle they endanger all the rest and the whole system comes tottering down. There is no half-way principle in historical criticism. If Jesus could have been Jesus without the immaculate conception then he would be the same Jesus without any or all the other miracles,—including the resurrection and the ascension. The clergyman who has denied one should consistently deny all, and his evangelical critics who maintain one must declare all are true, the scriptures supernaturally produced, and—here is the pinch—the modern world, its theology, biology, astronomy, psychology and ethics all false. The modern world has no place for queer gods, miracles,—or inconsistency."

THE MISSIONARY SPIRIT

REV. A. H. SARGENT
Of the First Unitarian Church, Eureka, Cal.

Missionary work begins at home, but it does not stop there. The needs of the least favored people in Humboldt and Trinity Counties may be as great as those of any people in India or Africa, but the largest and best service near home, can be, and is, rendered only by people whose sympathies are as wide as the world. There may be people who give money freely for foreign missionary work and cultivate ignorance and poverty and vice at home. They do it either because the far-away worker satisfies conscience with the least effort, or because their practices will not bear application of their religion at home. There are hypocrities in every great movement but they cannot permanently discredit honest work of honest people. With sincere workers, zeal for their religion begins at home and then spreads abroad. If you are not interested in the effort to carry the best religious truth into all the churchless homes of Eureka, I do not expect you to be interested in carrying it to people in other lands.

RELIGION IS NOT DECAYING

REV. ARTHUR L. WEATHERLY

Of All Souls' Church, Lincoln, Neb.

Religion is not decaying, it is the one eternal, living, vital fact. The sense of unity, co-operation and identity with the Eternal reality is the one great force that is stimulating men to the highest endeavor, the noblest and most consecrated effort. We are at the birth of a new faith, the dawning of the day of a new statement of religion. Moral and spiritual forces are concentrating and uniting for a step forward into a new world. We are coming to a new knowledge of man's divine and eternal nature; a new conception of the dignity and worth of a human soul, a new view of the responsibility of the individual, a new realization of the significance of the value of opportunity.

This is being accomplished in the name of democracy. The spiritual content of this great word is just dawning on the race. With it is pouring in on mankind a religious consciousness that is transforming the lives of those who have ears to hear and eyes to see. Religion decaying? No! And again, No! Religion is our sense of the integrity of the Universe. The day of chance, the caprice of the Gods, the day of the absolute monarch, ruling from the beginning with unalterable decrees, is gone. Men feel within themselves in growing power, the creative impulses. The day of a larger and deeper faith is at hand. The age is pregnant with possibilities. Men await with eager expectation the new life that is being unfolded. A religious zeal and passion, devoid of sectarian strife and appeals to brute force, is appearing, centered in man's faith in the unity of the Universe, and finding expression in the new spirit of democracy, which is touching every activity of men.

THE BENEFICIARIES OF INTERVENTION

"Who will make the money out of intervention besides a few men, mostly rich, who themselves will never go into the horrors of warfare? Some Army and Navy officers will obtain promotions and larger pay. The men who bear the brunt of conflict will get little for being perforated by machine guns or caught in ambush, or for killing Mexicans against whom they have no personal grudge. The men behind the scenes, the Government bankers, the contractors, the manufacturers of arms, etc., will get the largest pickings. How eagerly they desire intervention! But how sorrowfully for long years thereafter will the rest of us pay the adroitly adjusted taxes. We are the folks who are to be made the catspaw and pay the bill. Intervention may not save the relatively few Americans in Mexico, at the moment, but may do just the reverse. The broader view of humanity must be considered. The lofty patriotism would surely seem to look away from the bloodshed, the moral damage to our young men, the frightful cost, the demoralization and scandals connected with war contracts, all of which will inevitably be associated with intervention. Twenty years hence in money, diseases and loss of natural vitality and the good will of the Latin countries, we will have only commenced to pay the bill."—*Wm. C. Allen* (*San Francisco Chronicle, November* 13, 1913.)

If I could choose a young man's companions, some should be weaker than himself, that he might learn patience and charity; many should be as nearly as possible his equals, that he might have the full freedom of friendship; but most should be stronger than he was, that he might forever be thinking humbly of himself and tempted to higher things.

—*Phillips Brooks.*

THE HOUSE BY THE SIDE OF THE ROAD

There are hermit souls that live withdrawn
In the place of their self-content;
There are souls like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran.
But let me live by the side of the road,
And be a friend of man.

I see from my house by the side of the road,
By the side of the highway of life,
The men who press with the ardor of hope,
The men that are faint with the strife.
But I turn not away from their smiles or their tears,—
Both parts of an infinite plan,
Let me live in the house by the side of the road,
And be a friend of man.

Let me live in my house by the side of the road,
Where the race of men go by.
They are good, they are bad, they are weak, they are strong,
Wise, foolish. So am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road,
And be a friend of man.

—*Sam Walter Foss.*

Our notions of God may be *innocently* false from our necessary limitations. God does not condemn us for innocent errors, but for those which spring from our pride and evil passions.

—*Cannon Farrar.*

PROGRESS OF RELIGIOUS IDEAS

REV. WALTER WILSON

When the only form of human government was an Absolute Despotism, when the monarch was all in all, when whom he would he raised up, whom he would he deposed, whom he would he promoted, whom he would he condemned to death; then Theology corresponded exactly to that idea. God was an Absolute Monarch; whom He would He promoted to heaven, whom He would He condemned to hell; all for His own honor and glory, regardless of what these men and women had done.

Time rolled on. Men came to feel that they had rights in the matter of human government, and found means to enforce their rights. Then there came a corresponding change in Theological conception. Men had rights in relation to God. He could only save or damn them for cause. Salvation or damnation was somehow within their power of choice. Then we have what is generally considered a moderate "Orthodoxy."

Another long period of evolution, and man comes to the grand idea that "All men are born free and equal" before the law; that the government exists for the benefit of the governed, not for the pleasure of the governor; that government is of the people, for the people and by the people; that all exist and live for each, and each for all. Then in Theology we have Unitarianism and Universalism in their modern forms, and the creed becomes: "One God, one humanity, one religion, one church, one destiny for all." "God over all, in all, through all, ever working out the grand unfolding of man."

Friendship is more than cattle;
A friend in court aye better is
Than penny is in purse certes.

—*Chaucer.*

THE BURDEN OF THE TRUTH

I can no longer quiet be
No longer know sea-ecstacy
Joy in the yellow of the broom,
Thrill at the pink arbutus bloom.

Behind all music I can hear
The insistent note of hunger-fear;
Beyond all beauty I can see
The land's defenseless misery.

I am so small, sin is so huge,
I would forget; in subterfuge
Conceal the truth from my own eyes,
Wait and deny and call Time wise.

Purchase a balm-dispensing peace,
Find from my restiveness release,
I could find solace even yet—
Ah! I would find, could I forget!

The above poem, which appears in "The Open Door," a small monthly journal issued by All Souls' Church of Lincoln, Nebraska, should be otherwise named than "The Burden of the Truth." The melancholia which it represents is at the present time a menace to human happiness. This little poem should be called "The Burden of Half the Truth."

The danger which threatens the mental health and emotional efficiency of progressive people to-day arises from too constant a scrutiny of the world's ills and too much strength and attention devoted to the miseries of the modern world. That the sin and want and injustice of life constitute the sources of philanthropic zeal there is no doubt. But it is also true that this world is not all bad. If ever there was an utterance devoid of all respect and honor it is that of the late lamented Alfred Russell Wallace, made in his dotage: "Our whole system of society is rotten from top to bottom, and the social environment as a whole, in relation to our possibili-

ties and our claims, is the worst that the world has ever seen."

It is a very easy thing for any highly organized human being to get so immersed in the thought of human misery and injustice as to bring on a form of pessimism which is nearest of kin to insanity itself. Whenever in any human body disease is in the majority and health in the minority, the human body passes back to the dust from which it came. Whenever evil outweighs the good, the organism that contains it ceases to exist. If health were not catching, as well as disease, there would be no human society in existence. And as soon as any human being loses his capacity to appreciate what is sound and sane and healthful and life-giving, he is in danger of becoming not only pessimistic but inefficient. It is no virtue so to appreciate the defects of the world as to lose all confidence in the world's positive excellencies. It is not a fair use of the human brain to so fill it with impressions of evil that it cannot itself be benefited by the inspirations of good. The ordinary social worker, the physician who deals with the sick and deformed, the minister who has to take note of the evils of men and communities—all must harbor a capacity to see and estimate at its full value the good that lies all about them.

The danger signal is up and the hour of individual uselessness has struck when one is so oppressed by life's imperfections that he can no longer command the sources of genuine happiness.

Every person familiar with philanthropic work or inspirational endeavors realizes what the writer felt in the little poem quoted above, but alas for the world in general when health is forgotten in the interests of disease, when happiness is obscured in the interests of misery, and when hope and sanity and joy retire into the background of a picture which contains nothing but the images and symbols of human want, suffering, and sin.

L. G. W.

DAILY BIBLE READINGS FOR APRIL, 1914

April 1, Mark vi:14-29, Death of John the Baptist.
April 2, Mark vii:1-23, Purity of life.
April 3, Mark viii:1-21, The loaves and the fishes.
April 4, Mark viii:27—ix:1, Caesarea Phillippi.
April 6, Luke xix:29-48, Palm Sunday.

The Fatal Mission to Jerusalem.

April 7, Mark ix:2-50, The enthusiasm in Galilee.
April 8, Mark x, The journey to Jerusalem.
April 9, Mark xi:1-11, xv:19, xxvii:33, Angry defiance of the authorities.
April 10, Mark xiv:1-2, x:72, The last evening's events.
April 11, Mark xv-xvi:1-8, The Crucifixion.

April 12, Matt. xxviii, I. Cor. xv:1-8, (Easter Sunday), The Resurrection.
April 13, Isaiah liii, Isaiah's vision of the true prophet.
April 14, Isaiah lii:1-10, The voice of triumph.
April 15, Luke xxiv:15-33, The story of Emmaus.
April 16, John xx:24-31, The story of Thomas.
April 17, John xxi, The Epilogue of John.
April 18, Acts i, The Apostles reassemble.
April 20, Acts ii, The Day of Pentecost.
April 21, Acts iii, Peter heals and preaches.
April 22, Acts iv:1-22, Peter and John arrested.
April 23, Acts iv:32—v:11, Ananias and Sapphira.
April 24, Acts v:17-42, The Apostles in prison.
April 25, Acts vi, The Story of Stephen.
April 27, Acts vii-viii:3, The martyrdom of Stephen.
April 28, Acts ix:1-30, Conversion of Paul.
April 29, Acts x, Peter's vision.
April 30, Acts xiv:1-18, Paul at Lystra.

Short accounts make long friends. —*Balzac.*

THE MAIN PURPOSE OF THE CHURCH

REV. FREDERICK R. GRIFFIN

Of the Church of the Messiah, Montreal, Can.

A religion which cloisters the soul and nurses it into selfish contentment has no place in these times of grave issues. What we want is the type of person who will go into the world with the conscious guidance and with the conscious strength of God in his heart, to brave all discouragements and to accept all perils in the crusade against every form of evil and sin, and injustice, so that the old world shall not be obliged to live alone upon hope, but find some hopes realized in a holier social life and a more just and honorable state. We want in the church some confidence in the highest, such confidence in the ultimate triumph of truth over falsehood, of peace over strife, of justice over injustice, of good-will over selfishness, that all our people will go into the grave conflicts of the day with the patience and the assurance of faith; so that all shall keep their standards high, and their valor undimmed, as they fight the good fight of service. We know what is right, when frequently we fail to do right; we know upon which side we should stand, but we lack the great impelling force, and thus are allured to low standards of compromise and expediency and miserable neutrality. But not so the person in whose soul has awakened the consciousness of God; not so the person who has a living sense that there are ideal values, and that the kingdom of God will and must come upon earth, *because* it is the kingdom of the highest.

The world is restless, under the urgency of almost every conceivable human problem. The church cannot stand back and affect neutrality, and religion will not stand back. Pure religion is always eager to translate vision into service, it believes so earnestly in the ultimate victory that it will and must go

out to seek it; and it goes as naturally to work as it does to pray. This has been the religion of all the reformers, of all the martyrs and prophets and world saviours. They have believed so fully in their sense of the highest that they were impatient with anything below the highest. So the church which is to have the greatest influence in these days is the church which leads men and women out of the darkness of doubt into the light of confidence in truth and goodness and God. We fellowship for that purpose and we have no other interests comparable to this,—while all our works fail if we fail to see the supreme things. Religion to us is not theology, not history, not sociology, but God, here, now, immediate, sending us forth to bring in His kingdom.

To bear a friend's faults is to make them your own. —*Publilius Syrus.*

In every walk of life and irrespective of advantages of means and education there are people whose minds are interesting; people of talent, of humor, of sagacity, of sound discretion and integrity; people of constancy, capable of self-sacrifice and high devotion. The acquaintance of such people is worth cultivating wherever one finds them. Life is an aggregation of daily experiences, most of which are trivial, but the aggregate of trivial things counts for a great deal. The familiar faces we see in the daily round and the brief exchanges of salutation and discourse that one encounters are incidents of superficial importance, but they go a long way toward making the difference between existence that is profitable and existence that is dull:

> To make the world a friendly place
> One must show it a friendly face.
> —*Edward Sandford Martin.*

UNITARIAN HYMN

THE DIVINE COMRADE

O Thou who art my king,
  Submissive to thy law,
I yield my soul, unquestioning,
  In reverential awe.

Father, who art in heaven,
  Helpless I lean on thee,
And trust, each day, grace may be given
  To meet earth's poverty.

O Comrade of life's way,
  With all my strength I rise,
Eager with thee to serve each day,
  In love's blest enterprise.

More dear than yielding will,
  Or faith's humility,
O God, is this deep-pulsing thrill
  Of comradeship with thee.

—*George Henry Badger*, 1910.

POLITICIAN AND EVANGELIST

We get as tired of politics as does everybody else in the United States who is not professionally engaged in that vocation. Politics consists mainly in telling you that you, personally, are all right, and that your troubles arise from various things outside of you—such as a money trust, a tariff, a banking system.

Examine that proposition candidly in the light of your own experience. Look at your own life and at the lives of all the people you know well. Is not nearly all the trouble that has emerged in the field of your experience due to faults of the individual on

which you can lay your finger, or to causes beyond human control? Just what, in fact, makes you behind with the rent—some wicked system, or some personal improvidence?

The most useful person in the United States today would be a true evangelist, with the popular power of Roosevelt, Bryan and Wilson—a fine, craggy person, who would stand up before us and say convincingly that we personally are very faulty, and that we need not bother much about anything else until we get ourselves right.

THE TIME TO SPEAK

We have heard those timid voices ever crying, "Silence keep,—
Till the ever-patient Spirit ceases brooding o'er the deep;
Till the coals from God's high altar shall clarify our speech,
And the good we grope for blindly shall not exceed our reach."

But too long we've dreamed and waited with our fingers on our lips,
While the anarchs of the Chaos rose triumphant from their pits.
And the liberties God gave us with the blood of martyrs sealed,
And the virtues that we cherish have been driven from the field.

Home and altar are polluted by a shame we dare not name,
But the awful voice of Justice speaks in thunder and in flame.
When men's hearts with greed are deadened and their lips with fear are dumb,
The waiting time is over, and the time to speak has come!

—*Clifton M. Gray.*

WARNED AGAINST DOUBTING

REV. J. D. O. POWERS

Of the First Unitarian Society, Seattle, Wash.

One thing that helped to settle me was the statement of the president of the college to me one day, after a long discussion of the problem of religion, in which I had expressed my doubts about some very vital dogmas of his. He turned to me and said: "You must not allow yourself to doubt; if you do, you are lost."

I looked at him astounded and dumfounded; must not doubt, must not question, must not think, must not use the brain God had given me to use and thus to develop, must blindly accept what he and an ignorant past had set down as sacred, must always walk in a treadmill, must never open my mind and my soul to the present and the future, to revelations of science, to the wealth of life that was being discovered! It was monstrous and revolting. I would have none of it.

But finally the Unitarian faith came to my knowledge and to my ever-increasing delight I found the open mind on all subjects not only welcomed but sought and diligently trained. And what results had come out of that little fellowship! I looked over the history of New England and I found that practically all the literature and science and philosophy we had achieved in America had come from Unitarians, from men and women of the open mind. Emerson and Whittier and Longfellow and Bryant and Lowell and Bancroft and Prescott; in short, practically all the great educators and scientists and statesmen and authors of New England were Unitarians. Why? Because it is only in the atmosphere of perfect freedom, where the open mind is not only welcomed but incited, that great and immortal work can be achieved; it never is and never can be done in the atmosphere of fear.

Fellowship is heaven, and lack of fellowship is hell; fellowship is life, and lack of fellowship is death; and the deeds that ye do on earth, it is for fellowship's sake that ye do them.

—*William Morris.*

NEWS NOTES

The Khasi Hills Unitarian Union, of Assam, India, sends the following resolution to the American Unitarian Association:

"Resolved, That the Khasi Hills Unitarian Union respectfully send their greetings to the American Unitarian Association with feelings of gratitude for their sympathy for the Unitarian cause in the Khasi Hills and their endeavors in the spread of the Unitarian Faith abroad."

This resolution is signed by the president and treasurer of the Union, and the spirit which prompted it is heartily appreciated by their fellow Unitarians in America.

An interesting ordination and installation took place on Thursday evening, February 5, at Summit, N. J., when Frank Clayton Doan, Ph. D., was inducted into the Christian ministry. This young church is to be congratulated on its new outlook and promise of gaining strength and self-support in the years which are before it.

In Pittsburgh, Pa., a revival under the auspices of the Rev. Billy Sunday has absorbed the attention of the multitudes during the last few weeks. It is interesting to note that the Unitarian ministers of that city have taken full advantage of their opportunity and are attracting large audiences to hear those definitions of religion which harmonize with

modern thought, as distinguished from the mediaevalism which Mr. Sunday represents.

In far-away Bellingham, Wash., exists the New England Club. At a recent meeting of that Club the Rev. Fred A. Weil contributed to the program with an appropriate address, while various musical and literary features were added by native-born New Englanders. An excellent photograph of Plymouth Rock occupied a conspicuous place upon the program.

At the annual meeting of the Unitarian Church in Augusta, Maine, recently, it was discovered that by chance the occasion occurred on the birthday of the pastor, Rev. Paul S. Phalen. As the supper was about over, a birthday cake, beautifully lighted and decorated with flowers, was placed before him, to his complete surprise. He proceeded to serve and distribute the cake, only to find in the centre a receptacle into which his many friends had placed numerous gold coins as a birthday gift. Mr. Phalen expressed his gratitude in a gracious and appreciative way.

Rev. Amandus Norman, of the Norwegian Unitarian Church in Hanska, has recently been preaching upon "The Passing and Permanent Elements in New Testament Christianity." In this farming community Mr. Norman has labored for many years and has become identified with many local enterprises that have contributed to the prosperity and social well-being of the place.

The UNITARIAN CALENDAR is published monthly, except July and August, by the American Unitarian Association, at 25 Beacon Street, Boston, Mass. Annual subscription, 25 cents.

CLEAR GRIT

A COLLECTION OF LECTURES, ADDRESSES AND POEMS

By ROBERT COLLYER

What would have been Mr. Collyer's ninetieth anniversary was commemorated by the appearance of this volume, containing lectures and addresses by him, none of which have ever before appeared in print. To these are appended a small number of poems and hymns by the same author, which should be familiar to many. Several of the lectures have proved their worth by frequent usage on the lecture platform, where Mr. Collyer was for many years a most popular figure. Another group consists of "talks on travel, both at home and abroad, biographical studies of great leaders of thought and action, current happenings in the world of affairs and personal reminiscenses of men and events." Among the more significant of the subjects treated will be found "Cathedrals," "The Pilgrims," "The Human George Washington," and discourses on Martineau, Channing, Burns, Charles and Mary Lamb, Hawthorne, Whittier and Thoreau.

To anyone acquainted with Mr. Collyer this book will come as a fresh inspiration, while to those unfamiliar with his writings it will be found surprisingly enjoyable and stimulating. The material has been carefully selected by the Collyer family and edited by the Rev. John Haynes Holmes, for years associated with Mr. Collyer at the Church of the Messiah in New York.

328 pages; $1.50 net; by mail, $1.63

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